The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The Blessing of Burdens. It is told in a recent magazine article that there was a hopeless invalid wife in a millionaire's home. Physicians, trained nurses, druggist, and change of climate had done their best, but the millionaire's wife remained a nervous wreck. One day the desperate but determined family physician ordered the husband to "go broke," and declare himself a bankrupt and a poor man. The large house with its finery was abandoned. A small cottage in an out of the way place in the city was secured. The family went to work at ordinary living, scrupulous conduct and economic habits. The thing worked like a charm. The millionaire was living in a cottage and practiced economy—but in a few months he had a healthy, active and energetic wife—rosy cheeked, sprightly and happy in her work.

What most of us need in a measure is the burden of toil, effort, energy. It brings strength to the body, vigor to the mind, joy to the heart. That which many take to be a curse is but a blessing in disguise. It is not work, but worry that wears life out and brings it to an untimely end.

The Primary. To date we have found little virtue in the modern political primary. If it is working any particular salvation to the State we have failed to comprehend. Our conviction is that it has started a popular current, and the politicians haven't the courage to stem it.

What the primary produced? What improved conditions has it brought about? We fail to see. We find no better office holders than existed under the regime of the county convention. Surely there is as much play for the wiry politician, and for the use of bribe money, as in the convention of delegates. If the primary has chosen candidates and officials with keener scrutiny than the conventions used to choose we have failed to make the discovery.

There are certainly two serious objections to the modern political primary. First, there is more canvassing, and more political agitation, than under the old regime. Now every candidate must canvass his constituents twice; once for the nominations, again for the office. Politics used to "warm up" in August or September. Now the politicians begin in early spring and hold forth all the year. Second, the primary engenders strife and stirs bad blood within the ranks. This is necessarily so, for in the primary only persons are discussed; only when standing for the office against a party for are principles and issues debated. Men resort to personalities and often engender bitter and lasting feuds in preparation for the primary, which bitterness and which feuds do more damage in a community than forty primaries will ever cure. For the life of us we fail to grasp the glory, greatness or virtue of the modern political primary.

Sankey. The announcement of the death of Ira D. Sankey at his home in Brooklyn, New York, August 13, brings to mind a notable life and a unique career. Mr. Sankey was only sixty-eight years old, and for five years past was totally blind, but what a power for good and joy and happiness he was in the world during his three-score years. Sankey made himself famous as the singer, and then, composer, of gospel hymns, and was without a peer in that realm in all the world. Men of well-night every tongue, in China, Egypt, India, Japan, in Africa, Arabia, and the islands of the seas, knew and sang Mr. Sankey's gospel songs. More than fifty million copies of his songs have found their places among the nations already, and men are still singing "The Ninety and Nine," and "When the Mists Have Rolled Away." In his younger and better days, Dwight L. Moody preached, and Ira Sankey sang the gospel story. Thousands and tens of thousands were converted and brought into a better life by the consecrated and combined efforts of the eloquent preacher and the thrilling singer. Sankey felt, as possibly no one else ever felt, the loss by death of great evangelist. He found no suitable companion, and never lived to do the work again he did while Moody lived. The two names, Moody and Sankey, will go down in heart and history sacredly united in Christian service, and known for their vast work in winning men to Christ. The world is richer, and millions of hearts are gladder, because Ira L. Sankey lived—and sang.

Divorce. Bishop Greer, who succeeds the late Bishop Potter, of the Episcopal Church, New York, has returned from England impressed with the enormity of our divorce evil. The contrast between divorce in this country and Europe is painful in the extreme, the number here being out of all proportion to those in the mother country. Bishop Greer maintains that the growth of the divorce evil in this country is due largely to materialism, impatience against restraint, absence of religious control and love of pleasure. Rapid money getting, a nervous and strenuous life engrossed in material prosperity, have put us beside ourselves, and in consequence, the most sacred institution amongst us, the family altar and the home, is being assailed and destroyed at its foundation.

As a check against this evil, Bishop Greer advocates the absolute prohibition of divorce and a renewed zeal on the part of the church in behalf of this sacred and divine relationship.

Surely the church needs to wake up on this important question.

CHANGE IN MISSIONARY PERSPECTIVE.

Missionaries used to be held up to the world, perhaps with some justice, as examples of narrow-mindedness and unintelligence; they must be looked upon now as having the same qualities in handling all the real facts of life as are called for in the business world of today. The missionary is being taught to understand the complexities of national character; he is being instructed that the world of scholarship has a message for him, no matter on what remote edge of civilization he may dwell. Missionary work is being revolutionized because it is being socialized.--Churchman (Protestant Episcopal), New York.

—Locke Craig declined the appointment of judge in place of Moore, deceased, when offered him by Gov. Glenn.

OUR HERALD'S CENTENNIAL.

By Rev. D. E. Millard.

Sing, sing with the heart, of a messenger grand,
Proclaimer of truth thro' a century gone,
The first Christian newspaper born in our land
And throughout the wide world the oldest yet known.

Sent forth in the spirit of freedom and love,
It taught, and still teaches, the truth that makes free—
Thro' "riches of grace," from the Father above;
Brave and true Herald of Gospel Liberty!

Its founder believed that he taught as from God—
That the selfish spirit of that age was wrong,
That the plain strait road which our Savior had trod—
Is the road for His people to walk upon.

That the sweet name Christian, expression divine,
Should hold the Lord's people together as one;
Should silence all strife and keep them in line,
A phalanx for God, in the ranks of His Son.

And now, as at first, by this Herald is taught—
"No creed but the Bible and Christian the name,
Character, not dogma, the test to be sought;"
A test all-sufficient, we gladly proclaim.

Let us sing, then, with rapture, in heart-stirring song—
Our thanks for the Herald, a century old,
Its mission unending,—as time speeds along,
Will the world freely own the truth it has told!

Portland, Mich.

MOUNTAINS OF THE BIBLE. VIII.

So little does the Holy Land now look like the closely populated country of our Savior's time, that the traveler of our own generation must lose some of the realism of his imagination based on the impressions concerning it derived from the Bible. However, the accounts of modern travelers may help us who do not visit the land, in some degree. How different Jerusalem must be now from that time when it was so beautiful; before it rebelled, and while a Roman procurator was executive; when Jesus visited the temple that had been forty and six years in building; and where he predicted Jerusalem's overthrow during that generation, so that the disciples, remembering his directions (Luke 21:21), escaped from the Roman maneuvering armies to the mountains, while the thousands of fanatical Jews were cooped up in the city, and during the seige were killed, starved, captured, and crucified!

In the time of Jesus, if one were to go from Mount Moriah down across the Brook Kedron toward the east, he would ascend the MOUNT OF OLIVES, on whose eastern slope at Bethany the Savior was a welcome guest on the nights of the last week of his life.

From the summit of the MOUNT OF OLIVES the Dead Sea may be seen, even the water of it, though distant nearly a day's brisk riding. It is at a level of more than 3,900 feet below: for the Dead Sea lies lower than the ocean. Looking to the westward from the mountain, which is a low ridge of hills, the whole of Jerusalem may be seen. We may easily understand how Jesus, on looking at the city of the Great King, calling to mind the stubborn unbelief of the ecclesiastics there and the coming desolation of the city, would be touched with tender pity. He wept over the coming destruction of Jerusalem, and the self-sufficient egotism of its cultivated citizens. In their times they were "modern" and "progressive," interpreting away the law of God, and making it void by their traditions. The Sadducees even contradicted the prophets, and denied the possibility of a resurrection. They were so learned. But Jesus knew more about human nature than they did, and could see farther into the future than they could; and on the MOUNT OF OLIVES he wept over Jerusalem.

But it was fitting that the king, whose coming the prophets had foretold, should "suddenly come to his temple," though the prophet (Mal. 3:1) had said a "messenger" would precede and "prepare the way" for him; and that in some way he should have a triumphal entry into his earthly capital. And this event is described by the Dean of Westminster as follows:

Two vast streams of people met that day. The one poured out from the city (John 12:12-13); and as they came through the gardens whose clusters of palm trees rose on the southeastern corner of OLIVET, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upward toward Bethany with shouts of welcome. From Bethany streamed forth crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. In going toward Jerusalem the road soon loses sight of Bethany. It is now a rough but still broad and well defined mountain track, winding over loose rocks and stones, and here and there deeply excavated; a steep declivity below on the left, the sloping shoulder of OLIVET above it on the right; fig-trees below and above, growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm branches they had already cut as they came out. The larger portion . . . . those perhaps who had escorted him from Bethany . . . . unwrapped their loose cloaks from their shoulders and stretched them along the rough path to form a momentary carpet as he approached (Mat. 21:8). The two streams met. Half of the vast mass, turning round, preceded; the other half followed (Mark 11:9). Gradually the long procession swept round the little valley that furrows the hill, and over the ridge on its western side, where first begins the descent of the MOUNT OF OLIVES toward Jerusalem. At this point the first view is caught of the south-western corner of the city. The temple and the more northern portions are hid by the slopes of OLIVET on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically the city of David, derived its name. It was at this precise point, "as he drew near, at the descent of the MOUNT OF OLIVES" (may it not have been from the sight thus opening upon them?) that the shout of triumph burst forth from the multitude, "Hosannah to the Son of David. Blessed is he that cometh in the name of the Lord" (Mat. 21:9). There was a pause as the shout ran through the long defile; and as the Pharisees who stood by in the crowd complained, he pointed to the stones, which, strewn beneath their feet, would immediately cry out if "these were to hold their peace." Again the procession advanced. The road descended a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of OLIVET. A few moments and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El Aksa rises like a ghost from the earth before the traveler who stands on the ledge, so then must have risen the temple tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the temple court; as now the gray town on its broken hills, so then the magnificent city, with its background . . . . long since vanished away . . . . of gardens and suburbs on the western plateau behind. Immediately below was the Valley of the Kedron, here seen at its greatest depths as it joins the Valley Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side . . . . its situation as of a city rising out of a deep abyss. It is

hardly possible to doubt that this rise and turn of the road . . . . this rocky ledge . . . . was the exact point where the multitude paused again, and "he, when he beheld the city, wept over it."

O mount of sadness, thou MOUNT OF OLIVES!

It would be vain to trust the traditions brought down to our day by ignorant monks concerning the locality of the grave of Lazarus. But the Bible history makes us know nearly the locating of Bethany; and we may well reason that somewhere about this mountain was the grave of Lazarus, where "Jesus wept." But the resurrection triumph, to follow so soon, did not lift the burden off Jesus' heart: for when they made a feast for him in the rich man's house, where Lazarus was a guest of honor, where "Martha served," and Mary brought an alabaster box of precious spikenard, and anointed Jesus and broke the box, he affectionately and sadly said that she had come to anoint him beforehand for his burying ("to prepare me for burial"). Thus he spoke on this MOUNT OF OLIVES, on whose western side he "wept" over Jerusalem.

Our affections are near our sorrows, and our sorrows are near our affections. On the lower slope of this MOUNT OF OLIVES, on the Jerusalem side, was the Garden of Gethsemane, where a few nights later Jesus began to be "exceedingly sorrowful, even unto death;" and he was "greatly amazed, and sore troubled;" and he "was in an agony . . . and his sweat became, as it were, great drops of blood falling down upon the ground." And there he asked his disciples to watch with him; but they fell asleep. He awoke them; but they fell asleep again.

O mountain of sadness, thou MOUNT OF OLIVES!

There Jesus had to pray and watch alone.

But Mount Calvary was hospitable; there thieves suffered along with Jesus; there a centurian kept guard; there the citizens of Jerusalem "gaped upon" him; there the riffraff of the city and the rabble of the country, as they passed by, reviled him; and the priests sat down "and watched him there." But on the MOUNT OF OLIVES Jesus had to pray and watch alone.

O mountain of sadness, thou MOUNT OF OLIVES!

Does this mean that every great life is a tragedy?

No: for God is good. Unto Jesus, the MOUNT OF OLIVES became the mount of ascension. Because weeks after he rose from the dead he led his disciples out to the MOUNT OF OLIVES, and while he was instructing them, and reproving them, and commanding them, and restraining them, and blessing them, he ascended from their midst to a better home than earth; and angels explained to them that he would come again. They should see him once more, when their eyes would not be sleepy.

Thou MOUNTAIN OF OLIVES, thou art not a mountain of sadness. Thou are a mountain of explanation. During the weeks that had passed since the rising of Jesus from the dead, so near the walls of Jerusalem, surely his pierced, but healed and immortal, feet must often have been attracted to the accustomed and beloved paths of the mountain where some of his joys and sorrows had been felt. And if, O OLIVET, near thy lower slope on the western side, his disciple Judas betrayed him, on thy height he ascended from the midst of his faithful apostles; which made the MOUNT OF OLIVES no longer a mountain of sadness, but a mount of illumination.

J. J. Summerbell.

Dayton, Ohio.

VALLEY NOTES.

We are now closing up our work preparatory to Conference, which meets the 13th.

My churches will all come up to Conference with all apportionments paid up in full.

Newport held their Children's Day July 19. A well prepared program was rendered in an acceptable manner. The offering amounted to $22.96. A large crowd was present. The writer was in the village but owing to sickness was not able to attend the services. At our business meeting, a committee was elected to visit the other churches of our denomination in Page County looking to the formation of a pastorate. It will be a nice field of work for some minister. We haven't a man here for the work.

Bethlehem will pay everything in full. They also instructed their delegates to co-operate with other churches in forming a pastorate. We are glad to see a move in this direction. It means better services for the churches and more concentrated effort on the part of the pastor. Bethlehem also elected a building committee to investigate the outlook and take steps toward the erection of a new church. Timber Ridge has all apportionments in hand and several dollars over with the pastor's salary more than paid. The church voted an increase of fifty per cent in the salary for next year. These people are deeply interested in the church and we have found it pleasant to labor among them.

Timber Mountain, Mayland, Beulah and Concord are among our weaker churches, but they will be banner churches in the paying of apportionments. The last two have been beautified by a fresh coat of paint. On the whole the work for the year has been very satisfactory. We endeavor to make our apportionments within the reach of the church and then try to get every church to pay up in full.

The home mission effort of the Conference in employing Rev. A. W. Andes has brought in large results. We are hoping and planning for greater things next year.

W. P. Walters.

Harrisonburg, Va., Aug. 9, 1908.

NEWS FROM THE FIELD.

I had the pleasure of being with Bro. Smith at O'Kelley's Chapel, where we had a glorious revival of the church and several conversions to the Christ life of some noble young men. Thence to Ebenezer in Wake County with Rev. W. G. Clements for three days, returning home Wednesday evening to hold my business meeting in Main Street Christian Church. At which meeting I was informed by Brother T. J. Hayes that after due consideration I had been called to serve this church the next Conference year, which call I accepted. I intended returning to Ebenezer Thursday morning, but having missed the train and the weather being so inclement I did not.

Thence to Catawba Springs, my regular appointment for our revival. On Sunday the writer preached the funeral of Sister Della Morris, who was buried on Wednesday before. She was a sweet-spirited invalid for 21 years. Her disease commenced its work at one week old, a disease that baffled the skill of physicians. She lingered patiently these long years with all the fortitude of a devout Christian. She grew to be four and one-half feet in height; her weight was thirty-one and one-half pounds.

She died in triumph of a living faith, leaving a mother, Sister Martha Morris, and a brother, Buck Morris. May the Lord bless the bereaved ones.

Our meeting continued from day to day with increased interest. The church was wonderfully revived. A great many who had followed our Master afar off were brought nigh. Twenty young men, boys and girls were converted to the glorious life of love in Jesus. The most gracious experience was on Friday, the last day of the meeting. The Holy Ghost came upon the assembly in great power. Eleven united with the church. Nine were baptized.

Am now at home in the city, busy in the Master's work.

A. P. Barbee.

NOTES AND PERSONALS.

Neither Mr. Bryan nor Mr. Taft smokes cigars, pipe or cigarettes.

Dr. Fleming is spending a part of his vacation at the mineral springs, Ore Hill.

Rev. Leon E. Smith is assisting Rev. L. I. Cox at Howard's Chapel this week.

The county Sunday school convention meets at Swepsonville next Saturday and Sunday.

Rev. C. E. Newman is in a meeting with Pastor Strowd at Bethlehem, Alamance.

Rev. W. L. Wells has been helping Rev. J. W. Patton in meetings in Franklin Co. for two weeks.

Rev. C. C. Peel had charge of the Wentworth protracted meeting for Dr. Atkinson, who was called away by telegram.

Pastor Rountree speaks in high terms of the work of Rev. C. C. Jones, at Spring Hill. After the close of the protracted services Bro. Jones went to his home in Enon, Ohio.

Rev. W. C. Wicker and Rev. J. W. Harrell will conduct a protracted meeting at Long's Chapel beginning Fourth Sunday in August instead of fifth Sunday, previously announced.

Three churches dedicated this summer, Durham, Waverly, and Berea (Alamance Co.), with Pleasant Grove, Va., Union (Alamance Co.), and Bethlehem (Virginia Valley) planning to erect new edifices. That looks like progress.

Pastor I. W. Johnson conducted a very successful revival at Oakland Church, Chuckatuck, Va., the past week. There were twenty or more conversions and several accessions to the church. Bro. Johnson is a busy pastor now, several of his churches holding their meetings in successive weeks.

The editor of The Sun is still at the bedside of his daughter Mary D. She is resting better and hopes of her recovery are entertained. Much sympathy is felt by The Sun's readers for Editor Atkinson and his companion. His children have been ill for nearly seven weeks. Jennie Willis was able last week to be brought down stairs.

The letter of Bro. W. T. Watters shows encouraging progress in our Valley work. Many churches going up to conference with all apportionments in full and some with pastor's salary overpaid or increased, and plans for pastorates under consideration. Bros. Watters and Andes are doing a good work. How readily churches respond to consecrated, intelligent leadership.

Rev. W. S. Long has returned from two weeks' recreation in East Virginia. Under his superintendency Alamance County has made great progress in educational work. Graham, Burlington, and Haw River have large and handsome school buildings and excellent graded schools. Rural graded schools in most townships. Recently two high schools for the county have been established—at Hawfield and Friendship.

The distinguished superintendent of Teacher-Training Department of Sunday school work, W. C. Pearce, of Chicago, whom many have heard at our State Sunday School Associations and Sunday School Chautauquas, and Amos R. Wells, editor of the C. E. World and author of many books for young people, are alumni of colleges of the Christian Church. Will any one say their sphere of usefulness has been circumscribed because they attended small colleges?

We learn from The Herald of Gospel Liberty with deep regret that Rev. Alva M. Kerr has been compelled, because of failing health, to give up all pastoral work and rest a year. Bro. Kerr is known to many Sun readers, he having visited many of our Southern Conferences in behalf of The Christian Missionary and our mission interests with headquarters at Dayton, O. Bro. Kerr made many friends in the South who will wish for his complete recovery of health at not a distant date.

The "Centennial Book" is now ready; one dollar per copy. It is said to be well edited, a credit to the publishing house and indispensable to every intelligent worker in the Christian Church. We must know ourselves if we would have others know us. The issuance of this book and the meeting at Portsmouth, N. H., Sept. 15-17, to celebrate the hundredth anniversary of religious journalism, the founding of The Herald of Gospel Liberty, are two epoch-making events worthy of 100th birthday.

Rev. Sam Jones in a burst of eloquence gave voice to this sentiment, which has cheered many hearts beside his own: "I never see a wife grow pale and suffer that I don't bless my God there is a country where no wife shall ever pale, and where no sickness shall ever come. I never see my precious children suffer and swing like the pendulum of the clock between life and death that I don't thank God there is a country where health blossoms forever upon the cheek and the light of life shall ever sparkle from the eyes of our children."

Rev. L. F. Johnson preached for the Raleigh Christian Church Sunday. We learn from News and Observer that the church contemplates extending him a call to the pastorate. Bro. Johnson's heart longs for the mission field should a city mission work open to him. Bro. Johnson writes: "Had a great meeting at Virgilina, Va., last week. I go to Wake Chapel to assist Rev. W. G. Clements next week. Our church here will call a pastor next Sabbath. I have no fear for the work in this city. Under good leadership it ought to be made one of the strongest churches in the South."

The N. Y. Christian Advocate scores the Sunday newspapers, and incidentally the preachers who write for them, in this fashion: "One of the leading papers of this city is sending to young ministers and others this letter: 'The editor of ——— is desirous of printing some good short sermons in the ——— Sunday editorial page, and I write to ask whether you would like to submit a sermon for this purpose. The sermon should not exceed seven hundred words in length, can be on any subject you may choose, but should treat of some subject that will have interest for the average reader. The ——— usually remits an honorarium of twenty-five dollars for every sermon which it prints.' This is a form of bribe which has led many a man who until that time denounced Sunday papers, to contribute to the same and give the influence of his name to the circulation of the most extraordinary literary jumble ever presented to mankind, with the indifferent and the evil too large in bulk and variety to be counteracted by a sermon. The bribe, however, is a bribe for competition. It 'usually remits $25.' Not always, even if it prints the sermon, for it 'usually' does it only 'for every sermon it prints.' The sermons that are printed in such a paper might be entitled as follows: 'The results of my effort to get $25 by lending my influence to Sunday desecration.'"

A LETTER FROM THE ALPS.

Leaving the gay and noisy city Paris, by one of the fast expresses, and not long, you will be in the shades of the great hills—in the pleasant valleys of Switzerland. And here would you fain stay always. You leave the artificial—the handiwork of man—and here find the natural—the handiwork of God. One can grow tired of the former, but never of the latter. The cities with their palaces and their parks, whether they be of the Old or the New World, have a sameness—but where is the sameness in nature's works?

"Ye, who love the haunts of nature,
Love the sunshine of the meadow,
Love the shadow of the forest,
Love the wind among the branches,

And the rainshowers and the snow-storm,

And the thunder on the mountains," ye, who love nature, find no sameness there.

Switzerland is a country of beautiful seenes. It is filled with beautiful, blue lakes and majestic rivers; while the Alps, the greatest mountain system in Europe, with its branches, traverse the whole territory. Two-thirds of her 15,980 square miles of surface consists of bare rock, glaciers, and uncultivatable heights.

The principal towns of the Swiss Republie are Geneva, Bale, and Zurich. Geneva is situated at the southern extremity of the Lake of Geneva, amidst most beautiful surroundings. The city is built along both sides the Rhone, and its quays, bridges, and old cathedrals give it a quaint and picturesque appearance. Geneva is more interesting to me because Julius Caesar mentioned it in his "De Bello Gallico," Book I. Not far from this city Milton lived awhile, and at Ouchy, in 1816, Byron wrote "The Prisoner of Chillon." Few towns have produeed or adopted so many learned men as Geneva, amongst whom are Calvin, Cranmer, Rousseau, and John Knox, and, too, it was from this place that those religious doetrines emanated which were earried by the Pilgrim Fathers to their new home—our Atlantic shores.

Zurieh is also situated on a lake. This city is one of the ehief pearls in the erown of Helvetia. Though the place has moved with the times and bestirred itself in this busy century, yet the old town, with its narrow, irregular, and sometimes even preeipitous streets, has a mediaeval appearance, which is interesting.

Bale is situated on the Rhine and is one of the most common entrances to Switzerland. The famous painter, Hans Holbein, was born here 1497, and the learned Erasmus died at Bale 1536. The University, which was founded in 1460, and the cathedral or "Munster," which was originally erected about 1010-1019, are the most interesting places. In the crypt of the eathedral are some very old tombs, and of remarkable persons. Amongst them, those of Meyer, Grynaeus and Erasmus.

But to the mountains would we go and leave the old cities and villas with their various euriosities. We would find a shady nook in the valley—a little cottage, romantically hidden in the dark verdure of the pine woods, and from our little nest look above where rise heavenward the shivering domes of the great Alps.

The great giant of the mountains is Mont Blanc—15,781 feet in height; Monte Rosa, 15,217 feet, is next in point of altitude. Around these many more peaks tower into the clouds 12,000 feet. The Alps sweep from above the Gulf of Genoa to the plains of Hungary, and from the great Mont Blanc they slope into the flat lands of the Danube. There is a wonderful unity—oneness—in these great ranges—they seem to have a common center from which they radiate. Ridge succeeds to ridge, and so they are lost to view.

After half a day's hard climbing I sealed the Brevent Mountain and enjoyed one of the grandest scenes my eyes have ever beheld. Before you is the whole chain—and there it is that that oneness is seen. I cannot describe the feeling which came over me as I stood on that mighty mountain peak with the grandest picture of my life—the most impressive and beautiful handiwork of God—before me. One needs an appreciation of self—a knowledge of his own weakness and insignificance as compared with the great power and completeness of his Creator. And we get such an appreciation as we stand by the seashore and watch the rolling waves, as we stand alone and pensively gaze upon the starry elements, or when upon the mountain we contemplate the clouds, hovering about the eternal snow and ice. Ah! how great it God! and how little is man, when we would even begin to appreciate His glory as is revealed in the world.

From the summit of Brevent Mont Blanc appears in all its grandeur and sublimity. The lesser peaks, seen from the valley, seemed to crush the monarch of mountains, but now they disappear and he stands out, alone, the undaunted ruler of the high ridges. Here can you see the great mass and the overpowering weight of the mountains. The most of the mountains are bare and so they are more impressive and more effective. As you approach the steep mountain the tops seem to come forward and bend over, but when you begin to ascend the huge foundations bulk out—the lesser heights spring up before and hide the greater ones—the hills which support and project from the mountains become stupendous in themselves. Like one said, "he couldn't see the city for the houses," so you cannot see the mountains for their own barriers. As you advance up it becomes steeper, the precipices become more abrupt, and when you look down you get dizzy. Soon you are amongst the snowy peaks and in the clouds. The little village below is a child's fairy land now, so peaceful and so beautiful. It looks as if no cloud of trouble had ever crossed the horizon. Looking out over the broad world before you, as far as the eye can see, the white pinnacles of snow glisten in the sun and always the mountains become highest where they are narrowest.

Oh! how beautiful is the scene, and yet how it fills the lonely wanderer with thought, as he stands in the narrow valley all alone, with the mountains rising almost perpendicular above him—with rivers roaring down the gorges—brooks falling from the high precipices in silver mist streams turning into veils of water-dust, and, now and then, the sharp crash of an avelanche echoing through the neighboring hills. The very heavens are at work it seems amongst the high pinnacles—winds and storms are almost daily occurrences. The slip of avalanche—the slide of glacier—the rush of streams down the steep sides—all, it seems, are at war with the great rocks. But still they stand, and seem to defy the wind and storm—even the thunder and lightning. Unmoved and unshaken they stand, wrapped in their robes of clouds, with their diadem of snow glittering in the sun. And forever will they stand, with serenity and with repose, like pale shadows on the blue sky—the emblem of all that is lasting.

Three pictures there are which man cannot paint, and it is well that he cannot—the sea, the blue sky, and the mountain. There is a something about them which we can see, feel, and enjoy, but not express. There is something about them whieh appeals to the soul of every man—something which, when we contemplate, brings us into a fuller appreciation of self. There is a feeling which comes over you, that is peculiarly your own and you cannot give expression to it. We can admire and enjoy the blue sky, the vast expanse of waters. We can wander amongst the valleys and watch with delight the glitter of evening, the glow of morning, hour after hour—the sunlight, the cloudlight, and the shadows, as they come and go. I say we can admire and enjoy, but these we cannot describe with pen or paint with brush.

Sincerely,

Alonzo C. Hall.

Geneva, Switzerland, July 27, 1908.

I began a series of meeting at Auburn, N. C., Sunday, and closed Tuesday night. Received three into the church. There were two conversions. There was no minister present but myself. This was my first experience in conducting revival services by myself; and the second one in which I assisted. The Salem Chapel meeting being my first experience in revival work. R. P. Crumpler.

THE GREATNESS OF MAN DISCOVERED.

A Sermon by Rev. C. H. Rowland, Franklin, Va.

Text—"God hath shewed me that I should not call any man common or unclean." Acts 10:28.

We read in the preceding chapter, in the very last verse of it, that Simon Peter "tarried many days in Joppa with one Simon a tanner." He has got so far on the road to see that no man should be called common or unclean. A Jew of Peter's temper who could lodge with a tanner may tomorrow go to convert a Gentile. The point to be observed in this particular study is, how unconsciously men are being prepared for higher communications, wider services, deeper suffering, nobler sympathy. God leads men on step by step, for this stubborn Jew who had never eaten anything common or unclean was sent to lodge with Simon a tanner, and he was next seen at the home of Cornelius, the Centurion. The tanner is on the road towards the Gentile world. It was in the home of this Gentile that Peter had a broader vision, and saw the greatness of man, and said, "God hath shewed me that I should not call any man common or unclean."

The wide vision that God gives shows the greatness of man, and also makes clear that the kingdom of Christ can be extended to our world only by the accession of individuals. Jesus Christ does not save men in the mass; but to those who individually repent of sin, and accept of his mercy, does salvation come. The Holy Spirit strives with men and sanctifies them only as individuals. The Gospel was given to the Gentile world, but it began its work with Cornelius, and as individuals the inhabitants of our world must be raised to heaven, or sink to hell.

Man was made great by his Creator. He is greater than all other things that were created. The world is only a habitation for man, and the platform on which the Supreme works out His great designs. Man is regarded in Scripture not merely as part of the furniture of this planet, but as lord of all. Everything is put under his feet. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Man as originally created in the image of God, was also made to live in union with God, so that all his limitation might find its complement in the unlimited life of the Creator. It was left for man to choose whether he would abide in that relation to God, which would ensure his fullest realization of possibility, or whether he would by turning away from God bring his own ruin.

The possession of intelligence, emotion, and will makes man great. Dr. Morgan said, "It is in the possession of intelligence, emotion and will that man is in the image of God." Although man was made in the image of God and given dominion over all the things of this world, and was endowed to think "God's thoughts after Him," yet there are limitations in human nature. The intelligence of man is limited, but it has been enlightened, and he is able to understand the things of God. Limited emotion may learn love, and the finite will in energized by the Infinite and chooses the things that are in harmony with that Will.

The greatness of man and his pleasant surroundings attracted the tempter, and he being the most subtle beast of the field, came and endeavored to make man believe that his limitations were so great that it was not possible for him to be what he ought to be, and what he could be. The very essence of evil is seen in the interpretation of that limitation. The restriction God put upon man was wholly beneficent, and intended to hold man within the only sphere in which he could make progress towards the largest and fullest possibility of his being.

Man is wiser and greater than he is often thought to be. We should have faith in him. You cannot easily measure him and tell what he is. Taken one by one, he may not seem to amount to much; but when man touches man, and they feel the contagion of sympathy and the inspiration of common interest, then you will see man at his best. We need a clearer vision, and then we will say, "God hath shewed me that I should not call any man common or unclean."

The giving of man the highest place in the creation, and ability above all other creatures, carries with it a fearful responsibility. The planting of a garden eastward in Eden, and the placing of man in it, was the beginning of man's opportunity for doing things in this world. The trees that God caused to grow to beautify the earth, and to supply food for man, are still obeying the laws of nature. The gold and other precious metals are yet to be found. All these things God did to give man an opportunity to do great things, for five days of the creation were given to preparing for man. It is true that man has thrown away much of his valuable time, but with all of man's shortcomings he has done wonderful things.

In modern development and prosperity, which has outrun any other age, we can only look with amazement upon it, and attribute it to special divine supervision. Its momentum is really of God, and hence is due to Him to whom one day is as a thousand years. Man's progress has been rapid yet regular, swift but sure, sudden yet permanent. The commercial interest of the world creates great fortunes. It enriches countries and their inhabitants, and increases the laboring and mechanical classes, in opening more opportunities for the acquirement of riches. It is the beneficent instrumentality of making mankind partake of all the fruits and comforts of the earth and of human industry. What man has accomplished in the material world is beyond the finite mind.

But man is not great only in material things, for he is greater in intellectual advancement, and should not be called common or unclean. He has established the claim of every person to the care and development of his mind, and it follows that truth has been poured into the common mind. Intelligence has been diffused among all classes until we have almost reached a floodtide. There was a time when only the rich had an opportunity of an education, but that time has passed and is gone forever, for now the rich and the poor meet together, and feel that the Lord is the maker of them all. Provision is being made for all classes, colors, and conditions.

This is a blessed day, when men are bent upon readjusting matters for the benefit of those who have not shared justly in social advance. The age is changing, but it is changing for the better, because men are determined to realize the principles which Jesus enunciated. There have been dark days in the religious movements of the world. There were times when the little spark of desire for holy things seemed to be extinguished. But there were always true and loyal souls, and their strong arms would lay low many prophets of Baal. All the upheavals have been good and the tendency has been in the right direction. Man is learning the sanctity of human life, and the way to use great prosperity, for we see on every side asylums, hospitals and infirmaries. He is endeavoring to remove the hovel, and leave the palace, and to take the ignorant and train them to be good citizens, and to take the vicious and train them to imitate the Son of God.

There came to the Apostle Peter two convictions, one which he learned from the vision, and the other from the voice of conscience. From the vision, "God hath shewed me that I should not call any man common or unclean." And from his conscience, "he perceived that

God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." It was a false notion that Peter and the other Jews did nourish, that they should dwell securely in their land and worship the true God, and leave other nations to perish. He was taught that all believing Jews and Gentiles were the true seed of Abraham. Perhaps Peter's conscience moved him to ask of God for the heathen as his inheritance, for he said unto Cornelius, "Therefore came I unto you without gainsaying, as soon as I was sent for." Thank God for a vision and an aroused conscience, and then we will see the greatness of man, and go and help him to be what he was intended to be.

Now, I would notice that Peter has singularly passed beyond all the old ritual spirit in which he had been brought up, and recognized another spirit. In other words he had got beyond the ritual to what the ritual meant. We must pass beyond the ritual too, "for the letter killeth, but the spirit giveth life." A vision of man, managed by grace, is like the rod in Moses' hand, a wonder-worker; but turns to serpents when cast upon the ground, and employed in promoting earthly designs. Learning in a true heart is like that gold in the Israelites' earrings, a most precious ornament; but if men pervert it to base and wicked ends, or begin to make an idol of it, as they did a golden calf of their earrings, it then becomes an abomination.

The heavenly voice uttered the words which struck for Peter the death-knell of old haughty Jewish exclusiveness, inaugurating the grand spirit of Christian liberalism and of human equality. He could say with Paul, "I was not disobedient unto the heavenly vision." Now let us remember that we have the fulness of all that was shadowed to the Apostle in his vision. God does for us naturally by impressions and opportunities that which will make us to know His will.

The Apostle who saw a vision, and heard a voice, and learned that man was not common, became willing to go and help even a despised Gentile become great. God did not bid the Apostle go on his mission till he had voluntarily accepted the mission. He wants no pressed men in His army. He does not work with reluctant servants. There is first, the yielding of the will, and then there is enduement with the privilege of service. A real vision will make a quick ear to hear God calling for volunteers. Peter saw, he heard, he went.

All such experiences as Peter had influence the will, and mold the heart, and make it a delight to do God's commandments, and to execute His purposes, and to be ministers of His great Word. Has your will become flexible—made you dethrone yourself, and enthrone the King? Ears sharpened to catch His lowest whisper; eyes that watch for the faintest indication from His guiding eye, these are the infallible tests of greatness.

We are tempted to call men common and unclean because we cannot see their greatness. Even Joseph was called a dreamer by his own brothers, but he came to be second in Egypt, and ruled and directed the affairs of state. Moses was the son of slaves, and was hid away in an ark of rushes, but this child was found and was the greatest law-giver the world has ever seen. The despised Nazarene was led out to be crucified, and an angry mob followed crying. "Crucify Him! Crucify Him!" and when He yielded up the ghost, and said, "It is finished," amid darkness the centurion said, "Truly this man was the Son of God."

I would that I could flash upon every conscience a vision, that would show that man is great. But you can do it for yourselves. Let me beseech you to bring yourselves honestly into the solemn light of the character of God, and to ask, "Shew me thy glory." God is good. God is love. But divine goodness and love cannot find a way by which the unclean shall be great. What then? This: Jesus Christ has come. We may be made great if we trust in Him and forsake our sins. Blessed are they that have seen the vision of God; blessed are they that have had it disclosing their own sins and exclusiveness, those whose hearts have been pardoned. Greatest and blessed most of all they who, educated and trained through these visions, have taken this as their motto, "Here am I; send me."

HOLLAND ITEMS.

The readers of The Christian Sun, no doubt, saw there were no Holland Items for last week, and concluded there was a cause for it, as the writer has usually been prompt with his communications. I would say, I was away from my home in Holland and was on a visit to my daughter, Mrs. T. F. Johnson, at Port Norfolk. I was in my usual health, when I left Holland, but the change of location and the atmospheric change, I suppose, caused me to contract a severe cold and cough, from which I have not yet entirely recovered. My fits of coughing are not so frequent today. My son, Dr. J. G. Holland, is treating my case, and he will use his best efforts for my relief.

We had our usual services, yesterday, 8th of August. The day was not so pleasant nor so bright as at some other times, and the congregation was not as large as at some other times. Yet the sermon by the pastor, as usual, was edifying and instructive. And it would be a disappointment indeed coming in any other way from a man of such gifts as a gospel minister. Our song service is also worthy of mention. Great improvement has been made recently in this part of our worship. We are admonished in God's word, to "sing with the spirit and the understanding." This can be done only by timely preparation. And this preparation can only be made by regular practice in the science. Mrs. Dr. Holland and others of the church here spare no time in making this preparation.

Our church and pastor have decided to hold a protracted meeting here again this year. Rev. I. W. Johnson, so well and favorably known here, has agreed to be with us again this year. He was greatly blessed in his labors here last year. And his wife, who was with him, greatly helped in the song service. She will, of course, accompany him this year. If not, we will be much disappointed. Bro. Johnson has many friends, out of the church as well as in the church here, that will be glad to hear him preach again.

Our farmers, or the majority of them, will be quite busy in their fodder crops for a week or so. This is an important part of the farmer's service. Hay or fodder must be saved and harvested as well as the corn, as well as planted and cultivated, and there is a fixed time for each. But I suppose the farmers, many of them at least, will be through in two weeks.

Rev. Mr. Davis, the Baptist preacher, preached at the Baptist church here last first Sunday, but I was away at my daughter's, Mrs. T. F. Johnson, in Port Norfolk. I know nothing of the real value and effect of the sermon, but suppose it was edifying and well received. Mr. Davis is a good, practical preacher, and no doubt pleased his people.

R. H. Holland.

MT. GILEAD.

Our meeting at Mt. Gilead began Saturday, Aug. 1, and closed Friday, Aug. 7. There was good interest manifested all through the meeting, and we believe some permanent good was accomplished. There were seven conversions and four nice young ladies united with the church. The writer had no ministerial help but the Lord gave us just enough success to keep us encouraged and looking constantly for more. We are expecting this church to take on new life.

Herbert Scholz.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CHRISTIAN ECONOMICS.

Saul, first king of Israel, had as much brain, intelligence and acumen, after his notorious act of disobeying, God as he had before. Yet, while in obedience he won a crown; while in disobedience he lost a throne. By grace and dint of divine economy Saul was promoted from driving donkeys to wielding a scepter. From dungeons to palaces, from poverty to riches, from manger to throne—this has ever been the method and process of Christian economy. It is said that he who makes two blades of grass grow where only one grew before is a true economist. What shall be said of that scheme, system, or principle, which makes two prosperous men flourish where a worthless one existed before, and a nation of giants grow where mere pygmies dwelt before? Such is the deep, economic principle of the evangel we deliver.

Paul, the Apostle to the Gentiles, had as much scholarship, learning, culture before the day of his blindness on the Damascus road as he had afterwards. But before he was, comparatively, unknown and worthless; afterwards he astounded men with his wisdom and his eloquence, and filled the whole world with his fame. By grace of Christian economy Paul was lifted from uselessness to eminence, from obscurity to renown.

The school boy reads with delight the fiery and impetuous orations of the eloquent and scholarly Cicero, and wonders at the Philippics of the inflamed Demosthenes. But what towers of strength and bulwark of might such men and minds must have been had they been touched with a zeal of the knowledge of God, and stirred to proclaim in the true Jehovah's name?

The world cannot quite comprehend the even manner, the smooth style, the simple depths and the sublime heights of the writer of the Fourth Gospel and Revelation. This writer was once a turbulent soul, son of thunder, fiery and impetuous, too. The divine economy changed that man's nature, and gave him the steadiest and sweetest pen mortal man ever wielded. That he leaned on Jesus' bosom and drank deep there of the love and favor of the Son of God supplies that which the scholars fail to take into account, and explains that which the world needs so much to know.

You know great men now who would be grovelling out a mere existence but for the incoming of the flood from Calvary's font. You know rich men today who would be poor but for following the laws of strictest Christian economy. You know noblemen today who would still be ignoble but for the elevating power of the principles of Christian living. You know great, good and weighty men today who would be small, bad, worthless but for the saving and elevating power of Christian economy.

CONFERENCE PROGRAMS.

Elsewhere in The Sun this week is published, from The Herald of Gospel Liberty, a contribution, by Rev. W. H. Denison, D.D., Huntington, Ind., bearing the title of "Conference Programs," to which we desire to direct especial attention, if not of all Sun readers, then of that portion in particular which have to do with the making of our conference programs. The word and warning by Dr. Denison are certainly worth while. We devoutly wish they were laid before every committee engaged in making a program for our forthcoming conferences.

Only recently have all our Southern Confernces adopted the plan of having a program for Conference at all. That means that we are yet in the crude state of program building. And there are not a few among us who yet like the old, hap-hazard, rough-and-tumble, old-field-school fashion of conference procedure.

There is no opportunity with us equal to that which the Annual Conference affords—I mean opportunity for education in missions, church polity, Christian fellowship, Christian giving, and all our Christian institutions and enterprises. To throw away, or regard lightly, such an opportunity, is little less than sinful negligence. To improve such opportunity means inspiration to the churches, larger and better things for our Zion.

The program builders for our fall Conferences should now be busy preparing that which may be made to count so much in our church life and cause. There is not a day to lose. We beg a careful reading of Dr. Denison's timely word, and take this method of thanking him for that same word at this particular season. Our Conference this fall will feel the force of Bro. Denison's wise counsel if the program makers will read now, and think over, the facts as they are presented, and the situation as it is.

THE SUNDAY SCHOOL AT WORK.

We little consider of what real worth the Sunday school it. We meet there in such indifferent manner, and go through the lesson with such **little concern.**

But the Sunday school does count in character building. The schools combined make a mighty force for good and for God in this American country. Some totals tell a story of interest and inspiration. In 1905 there were 155,007 Sunday schools in America with a total enrollment of 14,127,651. In 1908 there are 170,028 Sunday schools, with a total enrollment of 15,110,172. In these schools there are no less than 80,000 teachers studying teacher training courses and preparing themselves to teach thoroughly and effectually. One hundred and sixteen Sunday school general secretaries and departmental specialists are devoting their whole time to the work in various sections of the country. During the past three years there have been a million conversions and additions to the church from the Sunday schools. There are organized an average of about fourteen schools a day every day in the year. There are 444,000 members now of the Cradle Roll. Such statistics tell a story for good and truth and righteousness not easy to comprehend.

In the United States between 1887 and 1906 1,300,000 applications for divorces, and nearly two-thirds were granted.

Sixty cents out of each dollar raised by taxation by the U. S. government goes directly or indirectly to preparation for war. Every individual in the United States last year averaged four dollars for war.

A young German had been at work as butler in a house near Richmond, Va., for two years when it was made known to him recently that he had fallen heir in the fatherland to an estate of $8,500,000, and that he was a nobleman, Count Peter von Thein. The result is that his mind became disordered, and a lunacy commission in Richmond was appointed whose verdict was "sane but afflicted with homicidal mania."

ELON COLLEGE NOTES.

All the canvassers are at home. Most of them much improved by the summer's work, and hopeful for the opening session. They speak in grateful terms of the mand kindnesses shown them by our brethren both of the laity and ministry. The old students especially were helpful in the canvass. No institution has more loyal friends than Elon College.

It is necessary to allow the canvassers two weeks to recuperate for the work of the session, but there is much work yet to be done. Many were not fully decided early in the summer. The canvassers cannot make a second visit. A word to that boy or girl of your home community may mean much for them as well as for Elon.

President Moffitt has returned to the College after a week's absence in Randolph and at the Valley Conference.

Carpenters are busy roofing and repairing the club house.

Students should apply at once for rooms in East and West Dormitories. If one waits until schools opens the best rooms are taken.

Of the gradnating class of last year Miss Spencer will teach at Atkinson, in eastern North Carolina; Miss Atkinson, at Boone. J. A. Vaughan enters Columbia University, John T. Kernodle, State University. S. J. Rollings is principal of Kenly graded school. C. C. Howell and T. H. Franks are teaching. Mr. Howell enters University of Virginia this fall.

Prof. Lawrence and Mr. Hall are expected from their European tour next week. They have given us interesting accounts of the old world and their letters have been widely read and enjoyed. A genuine American welcome awaits them. The English class room may expect larger life and inspiration for the coming session, for the spirits of the mighty dead will permeate its atmosphere and breathe upon waiting souls the life of the great and good.

Among the alumni of Elon College are thirty ministers, nearly two a year. The pulpits they are filling and the work they are accomplishing is a notable chapter in the history of the church and the college. Over eighty alumni have entered the teacher's vocation.

Charlie Wallers, M.D., has located at Union Ridge and reports say he is succeeding well in his profession.

Mrs. M. G. Reitzel spent several days at the West Dormitory. She teaches at Boone, Watanga Co., next session.

Miss Irene Helfensteiu, an M.M. of Elon College, returns from her European tour in time to enter upon duties as professor of Language, Palmer College, Iowa. E. C.

MINISTERIAL COURTESY.

Custom born of generous impulse has made a number of reciprocal kindnesses and favors due from men in one profession to those of the same vocation. To this custom the clergy have cheerfully and generally graciously conformed. However, there is and can be no fixed standard. Common sense and brotherly love must determine the extent to which one may avail himself of services and charge it to the account of ministerial courtesy. The minister, least of all men, as a servant of the public, would be ungracious in complying with any demand of such courtesy or would unwillingly and selfishly abuse such courtesy. The observation of years leads us to think that we sometimes overstep the bounds of real ministerial courtesy. It may be only a few do so, and these only occasionally, and then when circumstances, from their viewpoint, justify. Yet one cannot help asking the ethical question, Is it right to ask a brother minister who may be heavily worked, or feeble from age or infirmities, to do so much gratuitous work? For instance, it is known that Brother X has not full pastoral work. When Brother Y wishes to make a visit, preach for another, take a vacation or attend to some business matter at a distance, he invites X to fill his pulpit. No providential hindrance, ministerial courtesy demands that Brother Y do this favor. To do so takes him from his work from one to three days, for which he receives no pay, often not even traveling expenses, while Brother X receives from the church pay for the service rendered by Brother Y. It is not in the heart of our brother to charge for a favor, but it sometimes happens that Brother Y has borrowed the money for his expenses, or taken what his family need, besides the loss to them of his services for two or three days, and the sacrifice to his own work.

The demands on the time of some brethren living at easily accessible points in greater than known. One brother has received nineteen calls to five appointments in less than three months.

Another class of men called on too frequently are the clerical teachers in our church schools. The argument in the minds of many is, it will do them good and help the school. This is true if there is not too much of it, but long journeys and exacting services often leave the teacher unfit for effective work on Monday. It is a question whether trustees should put a limit to absences on Sunday, and during the week for funeral services in the fields of regular pastors. The servant of the church should ever be ready to serve, but there is a sacrifice that defeats itself.

E. C. C.

FIELD NOTES.

Henderson.—Our work here has held up well during the summer. The second Sunday in July we held our first service in the new church building and received two adult members who will be of much help to the church. The Sunday school has been reorganized for the present convention year and it is being discussed to have class organization. The teachers will all use as lesson helps "The Sunday School Times." As early as time admits I shall give through The Sun an account of the cost of church buildings, indebtedness and what it will cost to complete tower and furnish auditorium.

Fuller's.—The congregations at this palce are always good. Bro. Fuller Coghill is superintendent of the Sunday school and a faithful and untirng worker in the church. We had a good meeting here second week in July. The church was revived and there were some half a dozen professions and reclamations. One middle-aged man has promised to join the church and we hope others will when doors of church are opened.

Liberty.—Our meeting here will be third week in September. The Sunday school has been reorganized with Bro. Geo. Whitaker as superintendent. Bro. Whitaker is well informed on Sunday school work and finds a sphere for great usefulness in the same. With a splendid corps of officers and teachers to assist, the school that has already done a great work for the church will accomplish even greater things.

Union (Virgilina).—The meeting here was protracted from the first Sunday in August. The Methodists and Baptists and our people worked together in a union meeting. I feel safe in saying it is the best meeting in Virgilina in several years. Rev. L. F. Johnson, of Greensboro, and Rev. Blalock, of the Baptist Church, did the preaching. There were two services each day after Sunday and one at night. There were thirty-five conversions and twenty-two gave in their names to join the churches. Mr. Blalock and Mr. Johnson each did faithful preaching and each have endeared themselves to the people of Virgilina and community. C. E. Newman.

Glass telephone poles are used in some parts of Germany.

The Atlantic fleet, now on a circuit of the globe, left Auckland, New Zealand, Aug. 14, for Australia.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total reported last week		$1,010.81
Dues:		
Pieree Harris	$ .10	
Ruth Harris	.10	
Louise Harris	.10	
Jackson Harris	.10	
May Harris	.10	
Jessie Penny	.10	
Pauline Penny	.10	
Annie Pearl Way	.10	
Ollie Way	.05	
Claudie Way	.05	
Charles E. Newman, Jr. .	.10	
Monthly S. S. Offering:		
Catawba Springs, N. C., by Iola Franks, Sec. ..	1.50	
Shallow Ford, N. C., by Carr Geringer, Sec. ..	.33	
Graham, N. C., by R. H. Farrell, Sec.	1.00	
Wentworth, N. C., by L. D. Stephenson, Sec. ..	1.77	
Suffolk, Va., by O. S. Smith, Sec.	10.41	
Special Offering:		
S. S. Pupils of Main St. Christian Ch., Berkley Ward, Norfolk, Va., by Elizabeth Pieree	10.00	
Amt. 30th week		26.01
Total		$1,036.82

My Dear Children:

See our niee report this week! Thanks to the Sunday schools that are so prompt with their offerings and to the pupils of Main Street Christian Church, Berkley Ward, Norfolk, Va., for their liberal amount which helps us more than they can imagine. Such offerings not only do us good but the reflex action makes joy for the givers.

Our little force is busy with canning and drying apples, a large amount of which has been given by Mr. Kernodle, near Graham, N. C., and Mr. L. W. Walker, Burlington, N. C. Our little folks will be helped up with apples next winter, thanks to these and other kind friends.

We also have to thank Adrian Carroll for three pairs of pants, Edith Carroll, two dresses, and Ella Rhea for toys sent to one little girl. Be sure you write, cousins, this month, as most of the schools begin next month and you may be busy. With love, Yours,

Uncle Jim.

For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

STANDARD OIL COMPANY
(Incorporated)

Raleigh, N. C., August 10, 1908.

Dear Uncle Jim:

Enclosed please find 20 cents, our dues for July and August. We wrote to you in July and kept expecting to see our letter in The Sun, but instead of finding it there we found it in papa's pocket a few days ago. Hope we will have better luck with this one.

Your little nieces,
Jessie Jenny,
Pauline Penny.

Yes, it eame all right this time, girls, and be sure to seareh papa's pockets every day when you have sent a letter by him.

Sanford, N. C., Ang. 9, 1908.

Dear Uncle Jim:

Enclosed please find my dime for August. Uncle Jim, my little eousin, Onnie Brower, visited me last week and you just ought to have seen us playing. We had dolls and doll clothes seattered from one room to the other the house over. Uncle gave us melons, eandy, and everything good, so you know we had a nice time. Your loving niece,

Pearl Way.

How nice to have had sueh a time with the dolls. What a good time you, your eousin, and the dollies must have enjoyed.

304 Ivy St., Berkley, Va.,
August 8, 1908.

Dear Uncle Jim:

I thought I would write our letter for July and August. Brother Pierce has been in the hospital with blood poison five weeks, but is home now.

Pierce Harris,
Ruth Harris,
Louise Harris,
Jackson Harris,
May Harris.

Glad to know Pierce is well again, and also to get your nice letter again.

Sanford, N. C., Aug. 9, 1908.

Dear Uncle Jim:

Another month has rolled around, so I will hand you my dues. My uncle has been visiting here the past week, and oh what a niee time we had! He is such a nice fellow. He treated us to something new every day.

With best wishes to all, I am your nephew, Ollie Way.

My, but that was nice, wasn't it, Ollie! I am glad you had such a nice time.

Sanford, N. C., Aug. 9, 1908.

Dear Uncle Jim:

Here is five cents for the Orphanage. Well, Uncle Jim, they have sold my little calf and I can't play horse any more. Guess I will have to drive my pig now, but he doesn't know gee from haw.

With love to all I close.

Claudie Way.

Will, you will have to teach him, Claudie, then he will be an intelligent pig.

Elon College, N. C., July 28, 1908.

Dear Uncle Jim:

I went to the Orphanage Monday, but did not see you. I wish all the little

cousins could visit the Orphanage.

I am enjoying my visit up here. There is just one trouble, my little cousin, Dan Wicker, and myself always want the same things. We have right many fights. One day I fought so hard mother spanked me. I don't like to be spanked.

I send a dime. Love to all.

Your little nephew,

Charles E. Newman, Jr.

Sorry not to have seen you, Charles, but Mrs. F. says you are a great big boy and a nice one, too. But you must be good and not fight too bad.

CONFERENCE PROGRAMS.

The making of a conference program is a very important matter. This is a busy day and the program committee has no right to ask busy, intelligent persons to come together and give their time and attention to a hurried, promiscuous, loosely arranged, quickly-thrown-together program.

Our conferences are made up of our pastors and representatives, picked men and women from the churches. As a rule they are, or ought to be, the best workers, most spiritual, intellectual and official representatives of the churches. They are the point of contact between the conference and the local church. Our programs ought to be such in business, sermons, addresses, promptness, method and spirit that they will go back fired with zeal, full of information and inspiration and make the contact with their church so vital that a positive good results. The conference should give the delegates something to carry back, and the churches and conferences should require that their representatives bring it back.

The generation of power into usefulness depends upon the point of contact, and if the conductors back to the churches are "dead wires" the conference power will be largely wasted energy.

Who Should Make the Program?

I have seen many plans tried, but the most successful and satisfactory is a committee of three consisting of the president and secretary and one person chosen by them, the third person to be a different one each year. This is better, in my judgment, than a promiscuous committee, or any one officer, or set of officers or heads of departments of work. It gives variety and new ideas each year. It makes the new member feel that you want his best thought; and since the president and secretary have the whole work in mind and are constantly studying it, your program will not likely be one-sided or ill-balanced. This committee should begin their work making notes, studying needs, gathering suggestions as early as the preceding conference session.

Who Should be on the Program?

We have too long thought that the speakers should almost all be local talent; and that all the ministers of the conference and a certain few laymen must be on the program each year. This has been thought necessary to keep peace in the family sometimes. But we are outgrowing the idea that we must annually appear on the program to keep ourselves prominent before the conference. The day of going to conference to hire a preacher is passing by and it cannot go too quickly; and the churches are discovering that the impression we make by the annual report of the church where we are serving is a safer criterion than the impression we make by appearing before the conference. The greater part of the program should be given by the best talent of the conference and should include ministers and the laity. We should invariably have on each program some of our general officers, and some of the best talent of our own people from without the conference. I wish to especially emphasize my belief that we should secure some specialists not of our own people.

The programs should be made out by those having the matter in charge, the topics carefully and definitely arranged, with the exact time to be allowed for that topic, the unity of the program studied, and all made out carefully before names are considered. Then assign those topics to such persons as are fitted by study, investigation, experience and successes in that particular line, to speak intelligently and with authority. We do not need theory or oratory, or "anybody to fill in," but plain, practical, clear-cut treatment of the subject vital to the work. I believe in choosing persons to fit the subject we desire treated rather than appointing persons and assigning subjects to fit them. In other words the program, and not the honoring of persons, is the vital matter. The conference is not the place to put persons on the program for their own development and training. I wish to emphasize that the conference is not the place for experiments and theories.

The Program

should meet the needs of the work of that conference. No definite rule can be laid down, for the needs of a New York conference might be much different from a North Carolina conference. It should be well rounded, covering all the departments of the local church life and covering the conference and denominational interests. It should not be too crowded, for often valuable suggestions are made if there is a brief opportunity for remarks. All speakers should be informed of the time allotted them and they should be required to confine themselves to it. We have no right to take another speaker's time. The program should be a practical one, business-like, inspiring, helpful, suggestive. Every session should begin on time and run on time, so that persons may know when any certain part will be considered.

We need to lay much stress upon the devotional part of the exercises. This ought not to be a haphazard matter, but ought to be definitely arranged for. Many program makers give this their least attention, but it needs no less attention than the most important theme.

The Arrangement of Order

of the program calls for much tact. All reports of standing committees, department officers, president and field officers should be received early, so that the committees and conference may have time to carefully study them. Then in general the forenoons and an hour at the close of the afternoon sessions may be given to business. The greater portion of the afternoon and evening may be utilized for addresses and papers both instructive and inspirational. Of course this is only suggestive and many times may need to be changed. In general I do not advise sermons except they are communion, temperance, or missionary specials.

The program should cover the work of its district; but, it should not be limited or confined to the work in that district. Every program should have a goodly amount of time and subjects to present the larger work of the denomination and the whole world. We must not only see the work within the boundary of the conference, but its relation and responsibility to the whole work and the whole field. Unless we get the world vision we cannot do our best work locally. When a church-member sees no farther than himself and his church; when a church sees no farther than itself and its state; when a state association or a denomination sees no farther than itself, it has limited its power and usefulness and will not accomplish its destined mission in the world or even in its own territory. We must have a high standard to draw our people up and we must have a far standard to draw our people out. The light that shines farthest shines brightest near by.

I am convinced that many of our program makers are in so small measure responsible for the ignorance and narrow vision of many of our people on the great temperance, missionary, Bible society, world movements of our day. Our churches in our local conferences need these wide outlooks for their own growth, development and local useful-

ness. Great men and great churches are made by engaging in great enterprises.—Rev. W. H. Denison, D.D., in Herald of Gospel Liberty.

TEACHER-TRAINING—WHAT?

A thorough course in teacher-training should give the teacher the following things: First, A knowledge of the Bible. This is the crying need of the Christian world today. There is no denying the fact that ignorance of the Scriptures is wide-spread. This is because our Sunday school teachers do not have a comprehensive knowledge of the Book and consequently cannot impart to their pupils. This comprehensive knowledge of the Bible should include the knowledge of the Scriptures, book by book, of the Bible as literature, of church history during biblical times, of Christian doctrine and evidences.

Second, a knowledge of the principles of good teaching. There is no denying that many teachers teach properly who do not have this knowledge, but they could teach with greater confidence and power if they knew they were really employing the accepted principles of pedagogy.

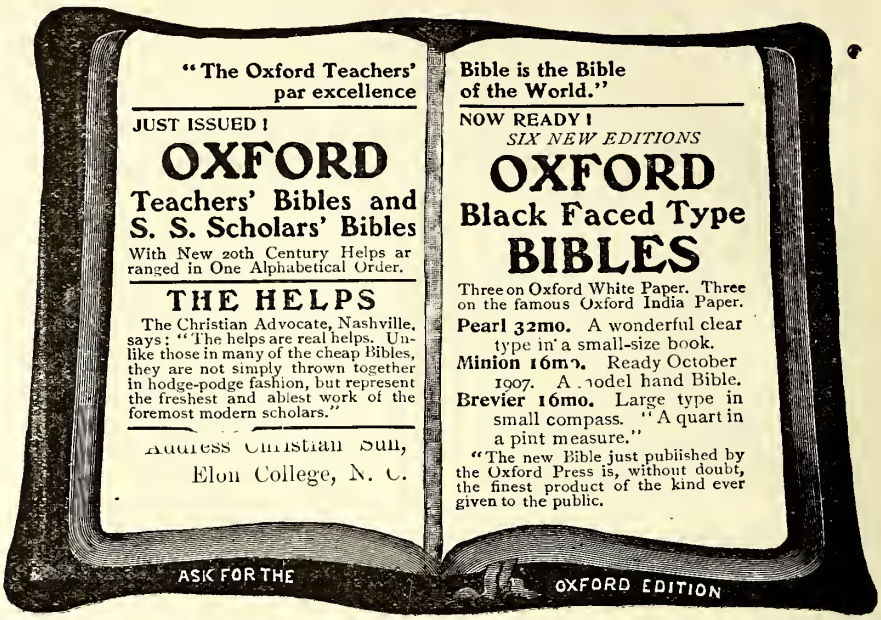
Third, a knowledge of the laws of the mind. It is true here also that hundreds of Sunday school teachers teach in accordance with the laws of the mind's development without knowing they do—for they unconsciously teach small children by perception or object-teaching, youths through understanding, and grown people through reason. But greater freedom and power would come to them if they knew the "why" of this difference of procedure.

Fourth, a knowledge of many things about the Bible. Under this head would naturally come a knowledge of the geography of the Holy Land and missionary journeys, of Bible worship and customs, of the physical transmission of the manuscripts of the Sacred Writ, of Biblical chronology, of authorship of the Scriptures, etc.

Fifth, a knowledge of many things outside the Bible, such as a knowledge of the history of the Sunday school and of the church since biblical times, of the methods and aims of the Sunday school, of the methods of missions, temperance, moral and social reform, and of soul-winning.

Sixth, a knowledge of the history and principles of the denomination with which the particular teacher is allied. We as a church need especially to prepare ourselves on this point. Our history as a people is an honorable one—so honorable that a sister denomination is anxious to dispossess us of it. The surest way to counteract this scheme and prevent this injustice is to thoroughly drill our teachers and, through them, our next generation of church members, in the history and principles of our church.

W. A. Harper,
Chairman Committee on Teacher-Training Course.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THE SUNDAY SCHOOL.

Third Quarter, Lesson VIII.

August 23, 1908.

Friendship of David and Jonathan.

I Samuel 20:30-42.

Golden Text—"A friend loveth at all times and a brother is born for adversity." Prov. 17:17.

"Then Jonathan said to David, Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly and come to the place where thou didst hide thyself, when business was in hand, and shalt remain by the stone Ezel.. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold I will send a lad, saying, Go find the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them, then come, for there is peace to thee and no hurt, as the Lord liveth. But if I say thus unto the lad, Behold the arrows are beyond thee, go thy way, for the Lord hath sent thee away."

A covenant of friendship between two people in the Orient means everything to them. There are different ways of making these friendship-covenants. Sometimes done by eating salt together, exchanging drops of blood from the veins in the arms with the friend, or exchanging garments.

When such a covenant of friendship was made by two people, they kept it for life. A man would fight for his friend, sacrifice home, property, or life itself in its interest. David had this sort of a friend in Jonathan.

G. W. T.

BRAINS AND ENERGY.

[For Boys.]

Only a little way from the Editor's home two boys, about twelve years of age, one day lately were in a boat on a pond. They upset their boat and one of them, who could not swim, clasped the other around the neck. Before the latter was dragged under the water he cried for help. A boy who ten years ago was run over by a trolley car and had one leg cut off above and the other below the knee, and his right arm cut off near the elbow, was sitting with some other boys and showing them his artificial legs, which he had taken off. The mutilated boy, hearing the cry for help, not stopping to put on his wooden legs (for in the years he had been without them he had learned to run on the stumps), hustled to the pond, crying, "Hold fast! I am coming!" He swam out, grasped the two lads, pulled them apart, and, swimming with one hand, pushed one of the boys ashore; then he returned and brought the other out. When the two boys had revived they carried their rescuer to his home. This is hard to believe, but it is true, and should teach every boy to make the best of himself, never giving up. If a boy with energy and brains could do this with only one sound arm and no legs, what should not a boy be able to do who has two arms and two legs?

Any well boy who will do his best can get along in the world, and many who are sick, blind, deaf, or lame get along wonderfully well.—Editor New York Christian Advocate.

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LAST EXCURSION OF THE SEASON TO RICHMOND AND NORFOLK VIA THE SEABOARD TUESDAY, AUGUST 25, 1908.

The Seaboard will operate the Last Excursions jointly to Richmond and Portsmouth-Norfolk, Tuesday, August 25th, as follows:

Lv. Raleigh	9:30 a. m. Rate,	$3.00
Lv. Durham	9:30 a. m. Rate,	3.00
Lv. Louisburg	7:50 a. m. Rate,	3.00
Lv. Oxford	10:00 a. m. Rate,	2.50
Lv. Henderson	11:00 a. m. Rate,	2.50

Rates on same basis from other points. The Richmond train takes on passengers to Norlina, and the Portsmouth train to Weldon, allowing two nights and one day and a half in Richmond or Norfolk. Tickets good returning on regular trains Wednesday night, August 26th, or early morning trains Thursday, August 27th, from Richmond or Portsmouth.

By paying an additional fifty (50) cents at the time tickets are purchased, they will be good returning on all regular trains from Portsmouth or Richmond, up to and including Thursday night, August 27th, allowing two whole and one half days and two nights in Richmond or Portsmouth.

Pullman seat cars attached for those who reserve seats in advance, seat rate 75 cents additional from Raleigh and Durham.

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C. H. Gattis,

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P. M.	A. M.	STATIONS.	A. M.	P. M.
1:30	6:00	LvRaleighT t Ar.	9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
4:30	9:25	ArFayettevilleLv	6:00	1:30
		SUNDAY TRAINS.		
1:44	6:16	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:53	4:07
4:25	8:05	Raleigh	10:45	7:40
5:07	8:47	McCullers	10:00	7:00
5:25	9:05	Willow Springs	9:40	6:40
5:38	9:18	Varina	9:25	6:23
5:48	9:28	Fuquay Springs	9:28	6:20
6:03	9:43	Chalybeate	9:10	6:03
6:09	9:48	Kipling	9:05	5:55
6:30	10.00	Lillington	8:45	5:35
7:45	11:25	Fayetteville	7:30	4:20

JNO. A. MILLS, Pres. and Gen. Mgr.

MARRIED.

One of the most beautiful midsummer weddings of the season was celebrated yesterday afternoon at 5:30 o'clock at the home of the bride's father, Mr. M. J. W. White, in North Park Avenue, when Miss Olivia Lee White became the bride of Mr. Edward Matthew Albright. The drawing-room in which the ceremony was performed, was attractively decorated with cut flowers, stately palms and ferns. The ceremony was performed by Rev. C. C. Ryan, pastor of the Memorial Christian Temple, under an arch of palms and ferns. The bride, gowned in a handsome creation of white net over taffeta, entered the room on the arm of her father, by whom she was given away. She carried a shower bouquet of lilies of the valley and wore a diamond and pearl sunburst, a gift of the groom. Miss Addie S. Cogsdale was maid of honor. She was becomingly attired in a dainty white silk messeline over taffeta and carried a formal bouquet of pink rose buds. Master Walter White was ring bearer. Mr. A. S. Drumwright acted as the groom's best man. The ushers were: Mr. Walter Finch White, a brother of the bride, and Mr. Ilor Albright, a brother of the groom. At the conclusion of the ceremony an informal reception was held, after which Mr. and Mrs. Albright left on the Old Dominion steamship for a trip North, which will include Canada and the Thousand Islands. They will also spend a week touring Yellowstone National Park, after which they will visit relatives in the West.

Mr. and Mrs. Albright will return to Norfolk in September.

Smith-Taylor.

At the home of the bride's uncle, Mr. M. W. Taylor, Rosemary, N. C., Aug. 9, 1908, the writer united in holy wedlock Mr. Vernard Smith and Miss Josie Taylor. A large company of friends assembled to witness the ceremony and extend good wishes to the contracting parties. The bride is the eldest daughter of Mr. John Taylor, of Warren County, and the bridegroom the son of Mr. William Smith, of Brunswick County, Va. The best wishes of the writer goes with them for a long and happy wedded life.

Herbert Scholz.

Chrisman-Wyrick.

At the residence of the bride's father, W. B. Wyrick, of Guilford County, N. C., this writer united in matrimony Mr. George Chrisman and Miss Earler Wyrick, Aug. 2, 1908.

It was a quiet home marriage in the presence of a few friends. After the vows were taken and the couple pronounced husband and wife the entire bridal party went to church at Hines Chapel.

May their lives be long and happy.

C. C. Peel.

Price-Boykin.

At Portsmouth, Va., July 29th, 1908, the writer united in marriage Mrs. Evelyn Wood Boykin, of Berkley, Va., and Perry E. Price, of Elberon, Surry Co., Va. The bride wore a cream suit, with gloves and hat to match. She was the organist of the Portsmouth Christian Church. The groom is a successful merchant. Immediately after the ceremony Mr. and Mrs. Price took the train for their future home at Elberon, Va. May the blessings of our Heavenly Father attend them through life.

J. W. Harrell.

DIED.

Maynard.

Lottie Maynard departed this life on Saturday before the second Sunday in July with pneumonia. She bore her afflictions patiently. She was a member of Christian Mission Sabbath School at Stokes School House, on the Fayetteville road, two miles from town. During her illness she was glad when Sunday would come so she could hear the singing. Sister Maynard and her husband, W. R. Maynard, are grieved very much over the death of little Lottie. To know her was to love her. The mission school joins the family in their grief.

A. P. Barbee.

Eddins.

Our Heavenly Father has in his wise providence removed from time to eternity our brother Alex Eddins, who moved to Durham about three years prior to his death. He leaves a wife, four brothers and an aged father to mourn their loss. A host of friends join them in their grief. Also the Odd Fellows of the city. He was a member of Center Grove Christian Church, of which Rev. T. W. Strowd is pastor. He was a loyal member of Falonce Lodge No. 75, I. O. O. F., which lodge took charge of the body and buried him with the honors of the order at Center Grove Church. The writer preached his funeral in his home church, after which he was laid away in the cemetery to await the resurrection morn. The wife loses a faithful husband, the community a good neighbor, the church a loyal member, the lodge a true member. A good man has fallen. The blessings of the Lord be upon the bereaved ones.

A. P. Barbee.

Hurdle.

Little Hannus Hall, the infant daughter of J. F. and Minnie Hall Hurdle, of Princes Anne County, Va., died July 27, 1908, and her remains were leaid to rest in the Pine Hill Cemetery, Berkley. Little Hannus was four months and six days of age. She was a very frail child and suffered much. Jesus said, "Suffer the children to come unto me and forbid them not; for of such is the kingdom of heaven." May the sorrowing parents find comfort in Him who took them in His arms and blessed them. Funeral services were conducted by the writer, assisted by Rev. M. L. Bryant.

J. W. Harrell.

RESOLUTIONS OF RESPECT.

Depoy.—Whereas, it hath pleased God to remove from our midst Sister Barbara Depoy, who departed this life July 11th, 1908, at Linville, Va., and whereas, she was a much beloved member of the Linville Christian Church, be it resolved:

1. That we humbly submit to the will of Him who doeth all things well, knowing that His wisdom is infinite.

2. That her presence is greatly missed in our community, yet we know that our loss is her gain. She was a good woman, devoted to her family and community, always ready to minister, with her own hands, to the sick and needy.

3. That we extend to the family and friends our tenderest sympathy and commend to them the grace of our Lord Jesus Christ.

4. That a copy of these resolutions be sent the family, that they be placed on our church record and sent to The Christian Sun for publication.

Miss Nan B. Rhodes,
Mrs. C. D. Maphis,
Mrs. W. A. Hosaflook.

ANNUAL EXCURSION TO ASHEVILLE AUG. 27, 1908.

Southern Railway will run its annual excursion to Asheville, N. C., on Aug. 27, 1908. Train leaves Goldsboro 6:45 a. m., Raleigh 8:45 a. m., Greensboro 12:00 noon, arriving Asheville 8:15 p. m., giving daylight trip through the Land of the Sky. Following round trip rate from Elon College, $4.75. Tickets good to return on any regular train up to and including trains leaving Asheville Sunday, Aug. 30, 1908.

For further information see flyers or call on your depot agent.

R. L. Vernon,
Trav. Pass. Agent.

The wisdom of this world is foolishness with God.—Paul.

NOTICE!

The dedication of the Waverly Christian Church will be the fifth Sunday in August. There will be two services, morning and afternoon. Among the speakers of the day will be Dr. J. O. Atkinson and Rev. N. G. Newman. There will be free dinner on the ground for all who may attend. The public is cordially invited. Dr. Atkinson will dedicate the church.

H. E. Rountree, Pastor.

Aug. 13, 1908.

AN IMPORTANT AND SENSIBLE DECISION.

We are glad to hear of one judge who has the good sense to see that the "right of interstate commerce" does not transcend and swallow up every other right. Prohibition territory has been invaded time and again by liquor dealers under the specious plea that it would "violate the right of inter-state commerce to stop men of other states from shipping in liquor." It is absurd on the face of it that a state legislature has the right to protect the people of the state from liquor dealers living wihin the state and has no right to protect them from those living without the state. You might as well say that a man has the right to keep his own dog from biting his children, but has no right to keep his neighbor's dog or a wild beast of the woods from attacking them.

The decision came up in a case in Georgia. The law in Georgia makes it a crime not only to sell liquor in Georgia, but also to solicit in the state purchasers of liquor stored outside the state. This clearly shuts on the personal agents of liquor houses, but the recent decision so construes the law as to make it a crime to solicit orders by written or printed appeal, and points out that the national government's right to control the mails does not convey to the individual the right to use the mails to violate a state law. Judge Russell is the man who has rendered this important decision. It seems to us just, and we hope it will stand as the law governing the case. —Our Church Record.

BASEBALL AS PLAYED.

The students must have plenty of outdoor physical exercise. The school should provide this as an outlet for youthful, overflowing energy and animal spirits.

Too often the modern system is not college athletics. The spirit of "anything to win" requires that the ground must be given most of the time to the few while the majority are debarred from systematic exercise. Then when the time draws near for inter-collegiate games most of these few are rejected and their places taken by professionals who enter school just for the college baseball season with no interest in study, respect for the customary regulations of the school and no sympathy with the spirit of the institution. Here they are receiving some remuneration, getting in practice and making some reputation which will give them a larger salary on the summer leagues. We gladly admit there are many worthy exceptions. Our contention is that college athletics should be for college students with the greatest good to the largest number, and in harmony with the spirit of the institution.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachi an Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free.
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Store for DRUGS, SOFT DRINKS, and anything desired in Drugs and Toilet Articles.

The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance,—cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, freight paid to your Railroad Station, at the following prices:

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Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

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Also Portland Cement, Lime, Plaster, etc.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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NEWS ITEMS.

The enrollment in the Sunday schools of North America has increased 1,000,000 in three years.

Louisiana has passed a law forbidding the drinking of liquor on passenger trains.

Wild cotton has recently been discovered in Jamaica. Cotton also grows wild on the Florida Keys.

The lumber product in the United States annually is not less than $700,000,000.

The largest savings bank in the world is in New York City, with 150,000 depositors and $100,000,000 deposits.

A noiseless gun has been invented by a young English-American living in New York which he claims fires 50,000 shots per minute a distance of 3,000 yards.

A Boston company announces that it will be carrying passengers and freight from Boston to New York in air ships within eighteen months.

E. H. Harriman has outlined an irrigation scheme for the reclaiming of 1,500,000 acres of desert land in California, costing $5,000,000 to $10,000,000.

Prof. Geo. E. Palmer, Harvard, in a lecture said "the scientific world swung to Darwin and then back; the religious world swung over to the scientific position and is swinging back."

The little Island of St. Kitts in the West Indies has ordered one hundred teacher-training books. The desire and the need for teacher-training are becoming universal.

In Germany an Air Navy League has been formed for the promotion of a big dirigible air navy, and the construction of airships for excursions and commercial purposes.

Bishop Warner says: "Ten times as many children have been taught in Porto Rico during the six years of American administration as in the four hundred years of Spanish rule."

Thomas Kelly, of Ireland, age 107, still an active laborer, gives this recipe for old age: "plain food, early rising and hard work, and plenty of fresh mountain air."

Capt. Baldwin's dirigible balloon has met all requirements by the government and is to be purchased by the War Department for $6,750. The balloon stood three tests and made 20 miles an hour.

Argo Red Salmon is the fish that made Alaska famous.

Northwestern Mutual Life Insurance Co.

RECORD OF NORTHWESTERN POLICY NO. 95,216.

Twenty Payment Life Plan, with additions, issued January 19th, 1878, at age 31.

Amount, $2,500 **Annual Premium, $77.08.**

The insured paid the premiums in full, using the dividends to purchase full-paid participating additions to the policy. At the anniversary of the policy in January, 1908, the full-paid additions amounted to $1,765.00
Original policy 2,500.00

Total paid-up policy $4,265.00
Total premiums paid 1,541.60

Insurance exceeds premiums paid by $2,723.40
The additions to the original policy are $1,765.00
Total premium paid 1,541.60

Excess of additions over premiums paid .....$ 223.40

Thirty years of Life Insurance for an increasing amount ranging fro m$2,500 to $4,265, and a **Paid-up Life Insurance Estate** of $4,265 participating in future dividends—obtained at a total cost of $1,541.60.

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